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THE
TWELFTH REPORT
OF THE
GERMAN EVANGELICAL MISSION;
IN THE
CANARA, SOUTHERN MAHRATTHA,
AND
MALAYALAM PROVINCES;
AND
ON THE NILACIRIS.

BANGALORE:

PRINTED AT THE WESLEYAN MISSION PRESS.

1852.

GRIT 40

REPORT.

THE past year, the seventeenth of our Mission, is one of the most important in the History of our Western India Church. Our Mission has had an increase of more than two hundred souls, a number never reached in former years. A small new Church has been formed at Guledgudda, (7 coss from Kaladgi, 18 coss from Bettigherry,) by the baptism of twelve souls, ten adults and two children, from among the Lingaites. At Hubly also, converts from the same class are coming from time to time, and they appear sound and true men: these are cheering signs of an approaching day of grace for that part of the Canarese people. Four brethren from our native land have joined our ranks, a most seasonable and valuable accession. One of them had finished his studies at the university of Tübingen, when our Committee sent him a call in the name of the Lord, and commissioned him to take charge of the Catechist Institution at Mangalore, the health of whose former master was then despaired of. Another of the new company is the first native Missionary of our Society, one of the three Brahman converts who were baptized in 1844. The third has been appointed to assist Br. Hebich at Cannanore, to relieve him of part of his multifarious work. The fourth has taken charge of the Mangalore Printing Office. He will soon establish a typographic press, for which new Canarese types are preparing at Basle.

The first class of Catechists regularly trained in the Mangalore Institution, has entered on active service as Catechists and School-masters in different parts of the Mission, and a new and larger class has been received into the School,—for the duties of which, the two brethren mentioned above have been set apart.

But the most remarkable feature of the past year was the arrival among us, of the Principal of the Basle Missionary Institution, who

was deputed by our Committee to visit and examine their India Mission. The Rev. J. Josenhans arrived at Mangalore on the 14th October 1851. He spent a month in preparing for the general visitation, and in inspecting the Mangalore Mission with its out-stations. On the 15th November he left for the Southern Mahratta country stations. On the way thither he staid two days at Honore, where he decided upon re-establishing the Mission, which had been long discontinued. A Church had been built by F. Lascelles, Esq. which was offered to the Mission, if a Missionary would occupy the station. Br. Ammann, formerly at Mulky, was charged with the re-commencement of the work at Honore. The greater part of December was spent by Mr. Josenhans, at the stations of Hubly, Dharwar, Guledgudda, Bettigerry and Malasamudra. From Christmas Day, to the 8th of January 1852, he stayed at Mangalore—On the 4th January the Catechist Class was dismissed, each of the young men receiving his instructions and a blessing from Mr. Josenhans. The remainder of January and the first days of February were given to the Malayalim Mission. From Calicut our friend proceeded to the Nilagiri Hills, where he stayed 20 days. On his return to the Coast he paid a visit to Coimbatoor and to Palghaut, where a new station in connexion with our Mission will soon be established, if it be the Lord's will. After a rapid journey along the coast, Mr. Josenhans returned to Mangalore on the 15th March. The ensuing fortnight was employed by him in making the preparations necessary for the third General Conference of our Mission, which Mr. Josenhans wished himself to conduct. The Conference assembled on the 29th March, and a week was spent in important and, we hope, fruitful deliberations. On the 6th of May Mr. Josenhans embarked again for Europe. Our esteemed Principal has thus been among us upwards of 6 months;—he has labored diligently and incessantly with the energy of a zealous man fresh from Europe;—he could not perhaps have borne such a pressure of work much longer. He has embodied the result of his observations and enquiries in a letter which may serve for a Report of our own, and which will be much more interesting to our friends, than any account we could ourselves furnish of our own labors and the progress of our work.

Many are the advantages of personal visits of Deputations from Missionary Committees to their foreign Missions. Personal intercourse is much more satisfactory in every respect, than the most accurate and complete written communications. There are many things in a Mission, an exact knowledge of which is needful for the formation of a sound judgment on its state, circumstances and individualities, and of which a correct idea can never be obtained by, nor conveyed effectually to, the friends of Missions in Europe, except through one of their number, resolving to come to see himself. The Missionary brethren themselves, having long been away from home, and gradually losing their own remembrance of things and persons at home, become apt to misunderstand and to misinterpret the conduct, principles, commands and instructions of their Committees,—unless they are refreshed from time to time by the visit of a Deputation from home, and cheered by the presence of a friend, who can enter personally into all their affairs, and who by putting himself actually for a time in the place of the Missionary, learns naturally to sympathize with him, and to feel for him, and is thus enabled to become the faithful interpreter and hearty advocate of a cause and of brethren, who have become familiar and dear to him by personal investigation and living intercourse. The native congregations are also encouraged and strengthened by the presence among them of a representative of that European Church or Christian Corporation, to whose zeal and love they owe both the Gospel which they have heard and believed, and the men who have published it among them, and are devoting their lives to the service of their souls in Christ's name.

We thank God for having inclined the hearts of our Committee to send our esteemed Principal as a Deputation to their Indian Mission; for having granted to him a forward mind to offer himself for so arduous a task, and for having enabled him to accomplish the work undertaken in a manner so satisfactory both to himself and to the brethren of the Mission. May his visit as it has commenced, so continue to bear good fruit to the furtherance of the kingdom of God amongst us!

We earnestly pray that the Lord may be pleased to bring our esteemed friend safely back to his home, and to cheer by his presence

and his fresh tidings of the Indian Mission, the hearts of our Committee and all our friends in Germany and Switzerland.

We are happy to substitute for a report of our own the subjoined letter of our beloved Principal, which he wrote a few days previous to his departure from India.

*To the Friends and Supporters of the Basle
Evangelical Mission.*

CHRISTIAN FRIENDS.—Being about to leave this country, to which the Committee of the Basle Evangelical Missionary Society have sent me, for the purpose of visiting all their Missionary stations in Western India, I take up my pen to give you an account of the results of my Visitation. In doing so, I conceive that I am fulfilling a twofold duty incumbent upon me as the Deputy of our Committee. In the first place I feel constrained, in the name of our Missionary Society to present to you, who have hitherto befriended and aided our Evangelical labors in this country, our most heartfelt thanks for your continued and extensive support, which alone has enabled us to carry on our Missionary labors in this country upon the present extended scale; and in the second place I feel it to be my duty, earnestly to solicit in the name of our Lord, whom I have the happiness to serve, the continuation of your prayers as well as of your ministrations in behalf of our work. I undertake this duty the more cheerfully, because during my sojourn in India I have felt afresh and more strongly than ever, that it is a blessed task to co-operate in the proclamation of the Gospel with so many thousands of believers, gathered out of all nations and tongues, and because I am enabled to say to the praise of God, that the state of our Missions in India, such as I know it to be from personal inspection, has exceeded my expectations. It must indeed be confessed, that throughout our Mission, and

even within the circle of our Missionaries, I have met not only with things that are pleasing and creditable, but also with manifold defects and weaknesses. I have been obliged, at his own request, to discharge one of our European lay brethren, who after a trial of some years had not succeeded in adequately filling his post ; and I had to advise one of our Missionaries, who had for many years thrown himself and the Committee into a good deal of trouble, to make an exchange of stations. He preferred, however, leaving India for America, where he hopes to find occupation as a preacher to a German congregation.

Some of our younger Missionaries have not yet acquired that experience and that maturity in the spiritual life, which are needful for successfully cultivating in the power of God the hard soil, upon which the seed of the Word of Life is to be sown. On the other hand, there are men among our Missionaries, who "preach Christ and Him crucified in demonstration of the Spirit and of power ;"—and to *all* our Brethren I am enabled to give this testimony, that they "press toward the mark of the high calling of God in Christ Jesus," though some do this with more energy, decision and devotedness than others.—It has been especially gratifying to me to find, that our Missionaries are zealously employed in breaking down by word and deed that middle wall of partition which nature and history, sin and prejudice, have erected among the various castes of Hindoos, as well as between us and our native brethren. Our Missionaries act in full accordance with the principles of our Society, when they, although in no wise denying their connexion with the Evangelical Churches of Germany and Switzerland, yet retain that largeness of heart and independence of mind, which attaches more importance to the fundamental unity than to the individual differences of the Evangelical Churches and communities, and which esteems love to Christ and His redeemed ones higher than the glory of orthodoxy and churchmanship. Lastly I am happy to be able to announce to you,

that the General Conference of our Missionaries has spontaneously acknowledged and re-established the original principle of our Society, that its laborers are neither to receive a fixed salary, nor to accumulate private property out of the savings made from the funds placed at their disposal, but they will only receive the amount actually required for their maintenance, in faith depending on the Lord, who accounts every laborer worthy of his hire, and confiding in the love of the friends of Missions as well as the affectionate care of the Committee. With regard to our Missionary work, it cannot be denied, that the results which our Society have hitherto witnessed by the grace of God, are but a weak and feeble beginning of that, which will and must come to pass according to the promises of the Lord. But he who "despises the day of small things," shows his ignorance of the laws of God's kingdom; he who knows what exertions and struggles must precede the redemption of even *one* soul from death unto life, or the laying of the foundation of a Christian Church in the barren and hard soil of heathenism, will certainly praise God for what He has done, and yet will do in our Missionary field. From our most northerly station (Guledgudda in the Belgaum Collectorate) to Kotaral and Palghaut in the Southern extremity of the District occupied by us, and from the Western Coast to Kotagherry on the Nilagiris, we have only 13 large stations, on which European laborers are permanently located, with 19 or 20 out-stations. The number of baptized Christians at all these stations does not much exceed 1000, a small number in comparison with the masses of the Hindoos and Mahomedan inhabitants of this populous coast, and with the crowds of Roman Catholics. Besides, we cannot deny that the spiritual life of these newly established congregations is in some cases feeble. But on the other hand we derive great comfort and encouragement from the fact, that with the exception of Kaity, the place most recently occupied on the Nilagiris, each one of our stations is able to point to a

small congregation, gathered out of the natives of the place itself or of its neighbourhood, as to a visible fruit of its labor. Another fact worthy of notice is, that at least in one place, (at Anjarcandy), the Lord has enabled us to bring the whole heathen population within the pale of the Christian Church. Similar importance I attach to the fact, that we have succeeded in establishing purely Christian settlements at Chombala, Coilandy and Cotaral. As to the spiritual life of our small congregations, there is indeed a great variety in the degrees of spiritual advancement, which they have attained to; but I have found several among them well instructed in the Word of God, fervent in prayer, and in the case of many individuals adorned with Christian graces. Indeed I do not hesitate to say, that when observing these newly gathered congregations at seasons of public worship, or when conversing with individuals regarding their inward state, I was often grieved by the contrast presented by these infant Churches with the present distracted state of European Christendom! Sometimes, when visiting one of the humble abodes of our Hindoo Christians, for instance the one in which our beloved Catechist Timothy lately finished his pilgrimage, at Mahe, I could not but ask myself, if I should have attained to such a degree of love to Christ and the brethren, as that manifested in the lives and deaths of some of these new converts, had I been born and educated in circumstances similar to theirs. The influence of our Mission on the population of the country at large is evidenced by a variety of facts. I was highly gratified by observing the degree of regard, which our Missionaries (and I may say the Mission itself,) have acquired in the eyes of the entire population, for instance at Mangalore,— and I was truly surprised to observe during my tours, the extent to which the Gospel of Christ is known throughout the country, the interest taken by the heathen population in our movements and undertakings, and the attention which is paid by the people even during their festivals, and (at least in the

Southern Mahratta country) in their very Temples, to the preaching of the Gospel of Christ. There is, however, a considerable difference with regard to the development of our work, as well as with regard to the difficulties it has to contend with, in the various Districts which we have occupied. I shall therefore endeavour to give you a short description of the peculiar features of each of our Missionary Districts, beginning with the Mission on the Hills.

NILAGIRIS.

The tribe of mountaineers, towards whom our Missionaries have hitherto chiefly directed their attention, is that of the Badagas (Burghers).—This tribe, for several centuries secluded from the rest of the Indian world, is very ignorant but less depraved and more accessible to the truth, than the people of the coast and of the Dekhan. There is something patriarchal in the public, as well as in the domestic life of the Badagas, as you may see from the circumstance, that the villages consist, properly speaking, only of a few large houses. Our Missionaries, though they desire to employ every means calculated to awaken and enlighten this tribe, must confine themselves to conversation and preaching, as long as the adult population cannot read. This deficiency, will be gradually though slowly removed by the working of schools. One favorable circumstance is this, that the manners of the people admit of a much more familiar intercourse with Europeans than elsewhere. The consequence of this is, that there is probably no Badaga man on the Hills, who has not had the Gospel preached to him; some of the people, especially some of the headmen of the villages, being “more noble,” have received the word with great readiness of mind. But for the present, an obstacle to their conversion has arisen from a circumstance, which at first appeared to be rather favorable than otherwise, the people are more closely connected with each other than almost any other tribe;—some say: “Heathenism

must be abolished and Christianity established by a decree of the people at large ;" some express a hope that this will soon be done ; they may be right ; but a different course is equally possible ; the union of the tribe may be dissolved, and then a new era in their Missionary History will begin.

In the SOUTHERN MAHRATTA COUNTRY, where our Society has labored since 1837, a small native Congregation has existed at Dharwar for many years past,—but most of its numbers are Tamilians, and this exotic character of its members is the cause, why the Church of Dharwar has not yet attained to its proper vigour. At the other stations a long time elapsed before any signs of Life appeared. At last a small band of vigorous youths and men, weavers, coppersmiths, and goldsmiths by caste, broke through the fetters of their heathenish superstitions at Hoobly, and about the same time some headmen of the Nudi sect, at Guledgudda, who were soon followed by others, declared themselves in favor of the Gospel. Even at Bettigherry, which was a station we feared we should be obliged to relinquish, several families have come to a saving knowledge of the truth during the last few months.—We rejoice in these signs for good. But why have they only *now* made their appearance? The people above the Ghâts are less refined, more independent, and therefore less susceptible of impressions and more apt to resist. Besides, the Linga worship, a modern religion formed under the influence of Mahomedan and Christian ideas, and for this very reason more vigorous than other Pagan systems, still enjoys undiminished influence and reputation. This no doubt accounts for the slow progress of Christianity in these parts; nevertheless I cannot help thinking that our success might perhaps have been earlier also in this district, if more boldness and less calculating prudence had entered into the work, and if the fitting up of the cradle, into which the future babes in Christ were to be placed, had engrossed less attention and care.

In CANARA our Missionaries have hitherto proclaimed the

gospel principally to the Tulu people, and Christianity has struck its roots almost exclusively within the limits of the Tulu country. The nucleus of the numerous congregation at Mangalore, as well as of that at Mulki and the neighbouring out-stations, consists of Tulu speaking cocoanut cultivators (Billavas.) Tulu is the prevailing (but not the only) ecclesiastical language of our congregations in this District. A superficial observer might gather from this, that our Canara Mission would seem either purposely to have confined its influence to this narrow sphere of usefulness, or at least to have met with little or no success in other parts of the province. Yet, on a closer examination, things wear a different aspect. On the one hand, the number of preachers in this District (there are only five) is too small to fill the whole province with the sound of the Gospel, more especially as the Tulu District alone required their most strenuous exertions. On the other hand the influence of the general institutions established at Mangalore, reached not only, (nor even principally) the tribes inhabiting the province of Canara, but in a certain sense, it extended throughout our Mission. In the same way as the Church at Mangalore, being the oldest of our Christian Communities, is the most consolidated, and may be in many respects, regarded as the model of the other congregations, also the institutions established at Mangalore, have always exercised an undeniable influence over the whole of our Mission. However the time seems to have arrived for extending our operations also towards other classes in Canara, who do not speak Tulu, and towards the more remote parts of the province. The re-occupation of Honore, and the separation of the out-stations Uchila and Gudde from Mangalore, and their being attached to Mulki, may be regarded as a small beginning of this extension. Still there remains an important task for our Mangalore Mission, namely that of reaping the fruits of so many interesting and toilsome hours spent in intercourse with the higher classes of the Mangalore population, and founding a second Canarese-speaking congregation.

The MALABAR DISTRICT I consider as the most fruitful of our Missionary fields. Notwithstanding the fanaticism of the Moplas, and the distracted state of the province arising from this cause; notwithstanding the insulated location of the families on their secluded Parambus, notwithstanding even the badness of the schools, (which are the worst I saw any where), the Missionary work bears its richest fruits! It is here that a village inhabited by several hundred people of the Puleya caste, has been entirely Christiauised;—here three Christian colonies are springing up, which were founded in the midst of great difficulties,—and here we have lately succeeded in occupying one of the strong holds of brahmanism. And not only do our out-stations compass a greater extent of country, but also the province from Taliparamba to Palghaut is being filled with the sound of the Gospel. Lastly this province rejoices in the greatest number of able Catechists, and has produced the greatest number of useful books. May it perhaps be the intention of Divine Mercy to indemnify this province by divine comfort, for the temporal disasters with which it is overwhelmed? It remains to be noticed that Malabar is not only the strongest (numerically speaking) of our Districts; but fortunately all our laborers in that province are men of some standing and experience, who co-operate in pleasing harmony.

With regard to a Liturgy and Church discipline, we have hitherto contented ourselves with deciding the general questions connected with these matters; regarding particular points we allowed the individual Missionaries to adapt the practice of our Continental churches to the wants and peculiarities of our Missionary congregations. In pursuing this plan, our Society was guided by the conviction, that it would be neither expedient nor just, to transfer without alteration the arrangements of the Evangelical churches of Germany and Switzerland to the soil of India. But with the increasing strength of our congregations the want of some regulation calculated to unite and

systematize our Church Government, has been increasingly perceptible, while at the same time the experience we have gained, enables us to act with less apprehension of danger in this difficult part of practical Divinity. I therefore have appointed a Commission for the compilation of a Liturgy, and a collection of church regulations, in accordance with the general principles agreed upon at home, and this Commission finished its labors so as to admit of the draft of a Liturgy, being laid before the general conference of our Missionaries for their approval, and now the sanction of the Committee is all that is needed, for the purpose of introducing this Liturgy amongst our Missionary congregations. The collection of church regulations could not be completed during my presence in India, but I have taken the necessary steps towards the completion of the labor, which is already begun.

We have three kinds of schools. The first which we deem the most important, and to which we pay the greatest attention, are our Parochial Schools, which are partly mere elementary schools, partly Boarding Institutions for the education of Christian children, as well as such others of heathen origin, who have been given over to the Mission by their parents or friends. In former years, we used not only to instruct, but also to clothe and feed all the Christian children of our congregations, but of late those boys whose parents are able to educate them, have been sent back to their own families, and provision for their instruction in the Word of God, and in the usual branches of school learning has been made in the Parochial Schools, while orphans and those children whose parents are unable from poverty and other causes, to provide for their offspring, are sent to orphan houses, where they receive a plain education, and are during part of the day occupied with some easy manual labor. With regard to the girls we pursue a similar plan. At the smaller stations, more especially those which are exclusively inhabited by Christians, a beginning has been made of sending

back the girls to their parents, yet in such a way, that they continue to receive instruction in reading, writing, and in needlework, at the Mission house. Nevertheless our Female Boarding Schools, for those girls who could not be properly educated or protected from the influences of heathenism at home, are still maintained and are always full of pupils. All these schools have Christian masters; they are, for the most part, under the care of our Catechists. The impression made on me by these schools is on the whole a favorable one, notwithstanding all the imperfections which (as I am fully aware of) adhere to our Elementary School System. The children even of the lowest classes (of which the greater number of our Church members consist) are mentally elevated by these schools; in many cases, the intellectual and moral training they undergo, enables them in after years to compete with, and even to excel those youths of higher descent, among whom they are thrown in educational institutions of a higher class.

At the same time I was truly gratified by the Christian spirit which pervades these institutions. I cannot omit to notice one instance of this: when visiting the orphan house at Mangalore, I asked a poor crippled boy to bring me from his small library the book he loved best; without hesitation he chose the Book of books!—When I asked the boys to sing, they at once struck up a Canarese translation of the German Hymn, “Praise the Lord, the mighty King of Glory,” and sang the whole of it, correctly and prettily, without any assistance—Still there are many difficulties connected with these schools; in the larger towns we are under the necessity of teaching several languages; there is a want of appropriate school books. Some of the teachers are deficient in theoretical knowledge, and others in practical and educational skill. This has induced our Committee to endeavour to erect a Seminary for the training of Christian Schoolmasters, parallel with our Catechist Seminary, but hitherto we have not been able to carry out this plan from

want of suitable youths, who might attend on such a course of instruction. In the mean time, we have taken measures to instruct our Catechists, as well as the pupils of the Catechist schools in the art of Tuition.

The second kind of schools, are the Elementary Schools for the heathen. We have a good many of these schools at each of our stations ;—Some of them, in which the Missionaries or Catechists teach for an hour or more during the day, are in a very good state. I have seen several heathen schools, the pupils in which displayed an amount of knowledge of Biblical history and other branches, as would have been creditable to the children of many a village school at home. I was gratified in many places at seeing, that the heathen children show a *real* desire for instruction. And indeed, even were we not expressly commissioned by the Lord, the Hindoo children would deserve our best exertions on account of that peculiar loveliness, and the great amount of talent which so many of them possess. Yet the result of my inspection of these heathen schools has been to impress me more strongly than ever with the conviction, that in order to become not only starting points for direct Missionary labor, but really fruitful in themselves, and satisfactory to the mind of the casual observer, as well as to the Superintendants and Teachers, they must be thoroughly remodelled.

The third class of schools are those higher Educational Institutions, called English Schools. Of these we have at present *two*—one at Mangalore the other at Calicut. In connexion with the former, there is a Boarding School for Indo-Briton boys. These schools, in which, besides the English language, most of the higher educational branches of study are attended to, have been hitherto very numerously attended, and seemed altogether in a very promising state ; but during the last year they received a rude shock, from which we hope however, they will gradually recover. On account of a determination on the part of the Missionaries to insist on the maintenance of perfect equal-

ity of castes in the school, the Brahmin boys left "en-masse;" some influential natives at Mangalore even came to the resolution of setting up an Opposition School; and soon after the Mahomedan pupils also left the school, because they would not agree to reading the Bible as a class Book. In both schools however we have still an attendance of 50—60 boys, partly Heathens of the lower castes, and partly and chiefly Roman Catholics. And, that the teachers have not labored in vain, with regard to those who have left, we have a proof in the fact that some of those, who were compelled by their parents to quit the school, often visit their old teachers, and sometimes manifest their sorrow by tears.

Lastly I have to mention those Institutions, which have been established at Mangalore for the general benefit of our rising congregations. These are, the Catechist Institution and the Industrial School, which have been in existence for several years past. The Catechist school has now, after a Quinquennial course of instruction, furnished nine Hindoo youths for the office of Catechists. After having myself ascertained their intellectual and spiritual state, which I found on the whole very satisfactory, I have solemnly set them apart for their office, and superintended their distribution over our stations. A new class of fourteen youths, who, we have reason to hope will equal, if not excel their predecessors with regard to gifts both of nature and of grace, have been selected and received into our school. The school itself has been placed under the supervision of the general conference, and chiefly of its President, the Rev. S. Hebich, and its Secretary, the Rev. H. Moegling. The more immediate superintendence of the School has been committed to the Rev. S. Kullen, the first Missionary whom our Society has especially called to this service. He is assisted by the Rev. H. A. Kaundinya who after a preparatory course of six years study was ordained to the Ministry of the Gospel by the Right Rev. S. C. Kapff, General Superintendent and Prelate of the

Evangelical Church of the Kingdom of Würtemberg. He is the first native preacher, who labors together with us for the regeneration of his land. We trust and pray, that he may be a pure and strong light, burning and shining among the pupils of the Catechist School, and in the midst of the native Church at large.

Our workshops, in the establishment of which our Society had no other object in view than to afford opportunities to the converts of maintaining themselves by the labor of their hands, and if possible to advance the moral and physical condition of tradespeople belonging to our congregations, have hitherto had a very unequal fate.

The forge and carpenter's shop, we were obliged to abandon after the removal of their European Superintendent.

Our watchmaker finds it easy to support himself and his shop, but he can only find work for a few natives, and for this reason we consider this workshop, though in itself sufficiently successful, less suited to our purpose, than others. The weaving establishment is in a very promising state. We likewise hope to be successful in our typographical establishment. Mr. Plebst, a friend who has accompanied me from Europe, has been entrusted with its superintendence. The difficulties, with which our Missionary workshops have hitherto had to contend, have induced the Committee to direct my attention in a special manner to the investigation of the best plan for organizing these institutions. I have done my best to meet the wishes of the Committee in this respect. But I must confess that I doubt, whether the financial position of our Society, will admit of the Committee's adopting the advice, which I shall tender to them after diligent and lengthened consultations with our Missionaries, and various other Missionary friends in this country.

The above are the principal results of my six month's tour of inspection in Western India; Perhaps I may be allowed to add a short sketch of the general operations of our Society, and

of the state of our affairs, which will enable our friends to form a clearer idea of our position, proceedings and wants.

Our Society is a confederation of Evangelical Christians of various countries, especially South Western Germany and Switzerland, who belong partly to the Lutheran, and partly to the Reformed Church. The managing Committee, whose members are partly Swiss and partly Germans, holds its sittings at Basel. The Society maintains two Institutions at Basel, one the Preparatory Institution with two Tutors, one Assistant and 20—24 pupils of from 18—24 years of age; and the Missionary College, with five Tutors, five Assistants, and from 30—36 pupils, who after completing their studies, find employment in the service of other Missionary Societies, especially the "North German Missionary Society" at Bremen, and the "Church Missionary Society" in England; some go as Pastors to German Congregations in N. America, and in the Southern Provinces of Russia (Grusia and Bessarabia), and some engage in the service of our own Society as Missionaries in our various fields of labor. When our Society originated, the principal object in view was to educate able Missionaries for the service of other Societies, and now after we have been enabled through the Lord's goodness, to establish and conduct Missions of our own in various parts of the world; we still deem it one of our most important tasks, to open a way of Missionary usefulness for the many talented and pious German youths, who long for employment in this great and holy cause.

The Missionary fields on which our Society has entered, are (besides this country, in which twenty-nine of our brethren are now engaged) the Danish settlement of Cape Coast Castle, lately transferred to the British Government, and China. At Upu, Abude, and Acropong, our three stations in Western Africa, seven Missionaries are at present laboring with evident success: after many severe trials, among which was the death of thirteen of our laborers, the Lord has of late begun to vouchsafe to our brethren

health, cheerfulness and zeal, and given them free access to the hearts of the Negroes of the Aura and Aquassim tribes. In China, three of our brethren are laboring, beset with many difficulties arising from the unsettled and insecure state of matters in those parts; yet they are not without hopes of success. Our wants for the various Missionary schemes and operations now specified may be stated on an average, as follows :

	Per Annum.
Preparatory Institution costs.....	£ 555
The Missionary College.....	1110
Agency, Secretariat, Outfit of new Missionaries, and Sundries.....	1200
Travelling expenses of, at an average, three Missionaries to America and Russia.....	200
The China Mission.....	700
The Africa Mission.....	2000
The India Mission.....	4888
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	Total £10,653

Only once, (in the year 1845,) did the actual income of our Society amount to the sum of £10,722; but since then, and especially since the prevalence of distress in Southern Germany on account of the Revolution, our income has not covered the expenditure. Our annual receipts have amounted to about £9800; but the gradual accumulation of the deficiency in our Treasury has, since my departure for India, compelled our Treasurers to raise a loan of £2000 Under these circumstances our Committee will, after my return, have to decide whether we should continue our Missionary labors to the extent, to which they have now attained, or whether we are to consider the want of funds as a token from the Lord, that He wishes us to make reductions. The present state of our prospects is all the more grievous to me, as I see, that the work of the Lord is only now really commencing throughout this land, so that I confidently

expect that richer streams of blessing will year by year be poured out on India. This assurance would enable me with joy to return to my post at home; but I carry with me fresh calls on our Treasury, which must necessarily be met, if we are to do our duty to the families just emerging from heathenism. The Missionary friends at home begin to talk of reductions! I shall oppose them, my Christian friends, as long as I am enabled by faith to stem the current of public opinion in our Christian circles. But this my position emboldens me to address to *you* also a request. It is this. Assist us in liquidating the debt which we have contracted, and from love towards the people of India, who are your own subjects, add a little more to that *fifth part* of our expenses, which you have hitherto had the kindness to defray, and thus enable us to continue our India Mission labors. It is true, we have no special promise, which entitles us to hope for a large share in the Evangelical labors connected with the Christianization of India; but we have reckoned it a privilege to be your fellow laborers in this task. On the other hand, the things which the Lord has already accomplished in India, and for its people through our instrumentality, give us a claim on your love and your support. They are your subjects, to whom our Society has now ministered for 18 years, without any gain or hope of gain. They are your subjects, to whose regeneration our Missionaries devote their lives. This is the first appeal I have made to the friends of Missions in the East Indies; I trust God will not allow it to be put to shame.

Finally, Christian friends, accept of my sincere and cordial wishes for your bodily and spiritual welfare.

The Grace of our Lord Jesus Christ be with you and me.

J. JOSENHANS.

MANGALORE, April, 1852.

We shall add only a few memoranda necessary to fill up the outlines of the account of our mission, which are given in the preceding pages.

With humble gratitude to the giver of every good gift we have to record the preservation to us of all our invalids and improvement of all their healths. Br. Bührer has been enabled to leave the Nilagiris and to return to his work after an absence of twenty months. His health did not appear to be perfectly established, while he remained on the hills; but on his return to the coast he recovered his strength more and more. Br. Gundert has likewise received much benefit from a residence of half a year on the Hills. His recovery appears to be near at hand. Mrs. Irion after her removal to the Hills seemed rapidly to recover strength; but after some months had passed, her health began to fail in an alarming manner. At last Br. Irion resolved on placing her under the charge of Dr. Porteus at Coimbatore. Under the care of this skilful physician, to whose kindness and attention we beg to offer our grateful acknowledgments, the poor invalid soon recovered, when she was advised to return to the Nilagiris. Br. Moegling's health has also been restored sufficiently to render him capable of remaining in the country and of returning to his post of duty. He has been most effectually relieved by three new brethren stationed at Balmattha.

The increase in the congregations has been greatest at Cannanore, where upwards of eighty baptisms are recorded, and at Mangalore, where upwards of sixty souls have been baptized, (Anjarcandy and Chirakal being included in the Church register of Cannanore, and Uchila and Gudde in that of Mangalore)

The English school at Mangalore has suffered a severe check. Thirty nine Brahman boys were withdrawn from the school on account of the admission of a number of low-cast boys into the classes and forms occupied by the Brahmans. Twenty six Musulman scholars subsequently left the school on the ground, that they objected to the Bible tasks given to them. There seems to have been some secret understanding between the heads of the Hindu and Musulman population in opposition to the Mission school. At the last examination 106 boys were present; now 40 only are on the list. Also the Calicut English

school has suffered in some measure from similar causes. We must wait and hope.

The Mission has been extended considerably notwithstanding the threatened failure of its home-resources. Guledgudda has been taken up as a new out-station. Br. Kies, the pastor of the newly formed church has gone to reside among his people. At Hubly the little company of Christians is growing inwardly and outwardly under the blessing of the Lord. Honore has been occupied by Br. Ammann, who will regularly visit also Kamptee and Sircy. His place at Mulki has been filled by two brethren from Mangalore, Br. Bührer and Br. Lehmann. At Mangalore the public preaching of the gospel has been taken up again by several of the brethren, and their reception on the part of the people is rather favourable than otherwise. The Cannanore station will send out some of the young men to important out-stations—Taliparambu and Palghat. Chombala and Calicut, particularly the outstation at Koilandy, are prospering and growing stronger. May the Lord have mercy upon us and the people to whom he has sent us, and give victory to His word.

The liberality of our India friends has continued unabated. Upwards of ten thousand rupees were given to us during the last year, as attested by our list of donations. Most heartily do we thank our openhanded and loving friends. May the Lord himself give each one his reward of grace. Under the present difficulties of our Mission we need most assuredly the liberal assistance of our Indian supporters, and whatever may be our own unworthiness of our calling as Ministers of the Gentiles, the cause which we serve is His, and therefore most worthy of the heartiest enthusiasm and the most zealous co-operation of all those who love His appearing.

List of Books printed during the Year 1850-51.

1. At MANGALORE :		Copies	Pages	Total.
Heart Book.	..	1080	70	75,600
McCulloch's Lessons	..	900	92	82,800
Chana Basava Purana	..	220	539	118,580
XII Letters, Reprint.	..	2700	150	405,000
Sanmarga,	Do.	1500	65	97,500
Matavichara,	Do.	1500	102	153,000
Tativichara,	Do.	1500	86	129,000
Gnanamarga,	Do.	1500	33	49,500
		10,900	1137	1,110,980

List of Books printed during the year 1850-51.

2. At TELLICHERY :		Copies	Pages	Total
Universal History (completed)	300	408	122,400	
Sanskrit Tract "Vajra Suchi," with Malayalam translation.	450	24	10,800	
Translation of Luther, on the Lord's Prayer....	2000	12	24,000	
Christa Mahatmya I. Sanscrit Text with Malayalam translation:	450	43	19,300	
Monthly Paper	120	72	8,670	
1000 Malayalam Proverbs, Reprint.	500	81	40,500	
Instruction in the Truth Do.	2000	16	32,000	
The fruit of Sin, Do.	1000	30	30,000	
The Way of Righteousness, Do.	1000	16	16,000	
The Heart Book, Do.	500	30	15,000	
Extracts from Biblical History, Reprint.	500	31	25,000	
The Art of dying happily, Do.	1000	34	34,000	
The Incarnation of Christ, Do.	1000	16	16,000	
History of the Passion of Christ, Do.	500	38	19,000	
On Religion.	1000	54	54,000	
	12,320	905	469,670	

NOTICE.

Mr. and Mrs. Hoch at Mangalore, will be glad to receive an additional number of Indo Briton boarders. The boys under their charge are treated as members of their own household, and receive a plain English education, with the view of bringing them up in the fear of God and of rendering them useful members of the Christian community of this country. Dress and boarding are clean, wholesome and sufficient, but perfectly plain. Terms 15 to 20 Rupees per mensem.

CENSUS OF THE MISSION.

	Established in	European Agency	SCHOOLS.												CONGREGATIONS						TOTALS.			
			School-masters		Church Schools		Vernacular Schools		Communicants			Not communicants			Catechumeni		Members of the church and catechumeni		Schoolmasters & scholars not belonging to the church		Grand Total			
			Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls				
I. The Canara Stations.....			Brethren		Sisters		Catechists		Christians		Heathens		Preparandi		Boarders		Day Scholars		Boarders		Day Scholars		English Scholars	
1—Mangalore.....	1834	9	2	7	1	4	14	25	21	43	4	40	115	0	236	150	71	193	414	42	456	147	603	
2—Mulki..	1843	2	1	1	0	0	0	0	7	0	4	0	0	0	11	27	5	28	60	3	63	0	63	
3—Honore (new).....	1852	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
II. Southern Mahratta Stations.....																								
1—Dharwar.....	1837	2	2	1	0	4	0	0	0	0	0	0	90	16	106	31	10	33	74	1	74	110	184	
2—Hubly.....	1839	1	1	1	0	6	0	0	0	0	0	0	250	15	270	7	3	1	11	3	14	276	290	
3—Bettigherry.....	1841	1	0	1	0	9	0	0	0	0	0	0	320	66	386	2	0	0	2	3	5	392	397	
4—Malasamudra.....	1841	1	0	1	0	3	0	0	1	0	0	0	63	14	78	4	0	1	5	0	5	80	85	
5—Guledgudda.....	1851	1	0	1	0	1	0	0	0	0	0	0	80	0	80	12	0	2	14	3	17	81	98	
III. Malayalam Stations.....																								
1—Cannanore & Chiracal.	1841	3	2	8	2	2	0	20	0	52	0	0	60	0	132	279	13	193	485*	27	512	62	572	
2—Tellicherry.....	1839	2	2	3	1	8	0	26	0	0	0	0	345	0	371	38	7	50	95	8	103	353	456	
3—Chombala.....	1849	1	1	3	1	2	0	0	10	0	8	0	50	0	68	31	3	27	61	1	62	52	114	
4—Calicut.....	1842	2	2	5	1	8	0	0	0	25	0	70	270	0	365	51	12	64	127	19	146	365	502	
IV. Nilagiri Station, Kaity.....	1846	3	1	2	1	0	0	0	0	0	0	0	17	0	17	5	4	9	18	0	18	17	35	
Total.....		29	15	35	7	44	14	71	39	120	16	110	1660	111	2120	637	128	601	1366	110	1475	1935	3399	

*Inclusive of 108 English and East Indian members.

EXPENDITURE OF THE MISSION
DURING THE YEAR 1850—1851.

————— \$ —————

		Rs.	As.	Ps.
Expenditure of 23 Brethren and 15 Sisters		22,320	3	1 $\frac{3}{4}$
Journeys	3,606	7	4 $\frac{1}{2}$
Moonshees	808	0	0
Catechists	2,288	7	0
Native Schools	2,456	6	0
Building and Repairs	5,495	9	1
Taxes	356	3	2
Postage	1,333	9	2 $\frac{3}{4}$
Orphan house	620	0	2 $\frac{1}{2}$
Girl's institution and schools	2,695	7	1 $\frac{1}{2}$
Libraries	212	15	1 $\frac{1}{4}$
Printing establishment	1,668	8	1 $\frac{1}{2}$
Boys institutions	2,550	4	2 $\frac{1}{4}$
English Schools	1,469	8	1
Weaving	266	9	3 $\frac{1}{4}$
Church expences	460	9	2 $\frac{3}{4}$
Industry	150	0	0
Agricultural Outlay	809	1	1 $\frac{1}{4}$
Purchase of a House	3,000	0	0
Total Rs.		<u>52,561</u>	<u>11</u>	<u>$\frac{3}{4}$</u>

DONATIONS.

RECEIVED FROM NOVEMBER, 1850 TO 1851.

Contributions given since November 1851 will appear in the Report of next Year.

MANGALORE.

	R	A	P	R	A	P	
Mrs. Lascelles, for 5 months	100	0	0	A Friend in England	10	0	0
Lieut. Cundy, 35th N. I.	5	0	0	A. N. Shaw Esq	100	0	0
Mr. Lacelles	49	0	0	Viator	100	0	0
Native christians at Honore	8	2	0	Serjt. Major Claridge and the Band of the 6th M. N. I.	29	11	0
T. L. Blane, Esq	100	0	0	Major Candy	50	0	0
Major Congdon	15	0	0	J. Mitchell, Esq	45	12	0
Captain Dobbs	100	0	0	P. W. Le Geyt, Esq	50	0	0
A Friend	10	0	0	M. Stewart, Esq	155	0	0
Lieut. G. Tireman	10	0	0	J. H. Springer, Esq	75	0	0
Through Major Woodfall (Se- cunderabad)	223	14	0	A. Remington, Esq	100	0	0
Native Christians at Honore	10	12	4	J. M. Blount, Esq	100	0	0
W. Lavie, Esq. 10 months	200	0	0	W. E. Hart, Esq	120	0	0
Ladies working Society, Man- galore	20	0	0	F. Fanning, Esq	50	0	0
Mr. G. Wrightman	5	0	0	Captain Wingate	100	0	0
Mr. Whittle	3	0	0	F. P. Baker, Esq	20	0	0
Native Christians at Honore	1	15	0	Capt. Sandwith	10	0	0
Box in Mrs. Lacelles School	2	14	0	W. F. Frere, Esq	40	0	0
Children in Mrs. Lascelles School	0	10	3	Col. I. Coffin, 6th M. N. I.	220	0	0
Collected by Miss Braddock	40	0	0	Capt. Gompertry, Do.	27	8	0
D. Macfarlane, Esq M. D.	50	0	0	Mr. Courpalais	33	0	0
C. F. Chamier, Esq	20	0	0	Mr. J. Whittle	11	0	0
Captain Onslow	50	0	0	P. Sims, Esq	20	0	0
M. C. Chase, Esq	50	0	0	G. Offner, Esq	10	0	0
F. N. Maltby, Esq	150	0	0	W. S. Price, Esq	30	0	0
Major Woodfall 47th N. I.	120	0	0				
F. Lascelles Esq	112	0	0				
Through Capt. R. S. Dobbs	92	4	3				
Capt. R. Ranken 35th N. I.	60	0	0				
E. B. Thomas, Esq	50	0	0				
Lady Montgomery	50	0	0				
W. G. Arrow, Esq	25	0	0				
T. Muir, Esq	50	0	0				
Lieut. Thornton (2 donations)	35	0	0				
Rev. C. Mengé	20	0	0				
Dr. Craig	10	0	0				
Miss L. Casamajor	50	0	0				
Capt. Rundall	40	0	0				
The Bishop of Madras	50	0	0				
Contributions to the English school	1441	2	0				

DHARWAR.

R. G. Bayett Esq	100	0	0	Mrs. Cardoza	20	0	0
M. Stewart Esq	15	0	0	Rev. Mr. Sewell	5	0	0
E. Hart Esq	150	0	0	Mrs. Higgins	20	0	0

HOOBLY.

Lieut. Thornton	10	0	0
J. Stewart, Esq	19	0	0

BETTIGHERRY.

Capt. Taylor, (Hy. Rs. 200)	156	0	0
Capt. Bahnain	50	0	0

NEILGHERRIES.

Mrs. Cardoza	20	0	0
Rev. Mr. Sewell	5	0	0
Mrs. Higgins	20	0	0
A Friend	50	0	0
J. Walker, Esq	300	0	0
H. Stokes, Esq	150	0	0
A Friend	50	0	0
T. Onslow, Esq	20	0	0
Miss Howard	10	0	0
The Honorable J. F. Thomas Esq	50	0	0
F. Orme, Esq	20	0	0
F. S. Gabb, Esq	10	0	0

	R	A	P	R	A	P	
J. Bainbridge, Esq	25	0	0	H. Garrett, Esq	2	0	0
J. Hedges, Esq	5	0	0	W. Touch, Esq	2	0	0
KAITY				Captain H. F. Gustard	30	0	0
Captain F. L. Hoare	10	0	0	J. Carpendale, Esq	2	0	0
Mr. L. R. Darling	3	0	0	H. A.	5	0	0
Rev. J. S. Wardlaw	10	0	0	B. Ford, Esq	3	8	0
Mr. Burgess	1	0	0	L. Donaldson, Esq	5	0	0
J. R. Prager	5	0	0	FROM SHEMOGA, collected by W. C. Onslow, Esq			
Colonel L. W. Watson	5	0	0	Mr. Liverman	5	0	0
Rev. G. Bentler	25	0	0	Mr. G. Wrightman	2	0	0
KOTAGHERRY				Mr. C. H. Whittle	1	0	0
Dr. Girand	10	0	0	FROM HURRYHUR Col. Budd			
Mission Box	37	2	0	Lt. J. E. Palmer 4th N. I.	5	0	0
TILLICHERRY				J. S.	2	0	0
Dr. Harrison by W. A. Forsyth, Esq	100	0	0	Leut Harkness 4th N. I.	12	0	0
H. Frere, Esq	100	0	0	FROM SAMULCOTTAH Col.			
Mr. W. Graham	10	8	0	A. Clarke	100	0	0
CHOMBALA				T. Prendergast, Esq	100	0	0
From the Native Christians Box	7	7	0	Colonel A. Cotton	10	0	0
CANNANORE				R. E. Master, Esq	10	0	0
MADRAS, by G. Van Someren, Esq E. Story, Esq	100	0	0	FROM SECUNDERABAD Cap.			
Dr. F. W. Eyre (thro Binny & Co.)	30	0	0	Bisset 15th N. I.	80	0	0
Colonel Parrons Bengal Ser- vice (thro Mr. Marshman)	100	0	0	General Fraser	50	0	0
C. P. Brown, Esq	100	0	0	A. Friend	40	0	0
Lt. P. P. O'Connell for 16 months	400	0	0	Lt. C. W. Dunn	10	0	0
Brigadier A. Dowker	50	0	0	Cap. Buckle Hy. Rs. 15 and } 95	0	0	0
Major Hill	25	0	0	Cap. Davison Do. 100 } 50	0	0	0
FROM MYSORE, Major Cod- rington				Cap. Sheppard Hy. Rs. 5 & } 25	0	0	0
Dr. J. C. Campbell	20	0	0	Major Woodfall Do. 25 } 50	0	0	0
Mr. W. Barns	2	0	0	FROM KURNOOL Cap. Cox			
Mr. J. E. Meyres	1	0	0	5th N. I.	10	0	0
Mr. W. Collin	1	0	0	Cap. Leader	10	0	0
Mr. J. Zillhardt	1	0	0	A. Friend	5	0	0
Mr. H. Middleton	0	8	0	P. Scott, Esq	10	0	0
Mr. Jos. Hardey	1	0	0	L. E. K.	10	0	0
Mr. G. Smith	0	8	0	C. G. P.	10	0	0
Mr. J. Morley	1	0	0	Cap. Ditmas	30	0	0
FROM MERCARA, Major Ap- thorpe				FROM CUTTACK Lt F. N.			
Lt. Geo. Carr, 2d N. I.	5	0	0	Smith 30th N. I.	10	0	0
R. Shawe, Esq	5	0	0	Rev. J. Buckley	5	0	0
FROM JUBBELPORE, M.				R. S. Garrett, Esq	16	0	0
Smith, Esq	500	0	0	M. S. Gilmore, Esq	10	0	0
Cap. Campbell 7th M. C.	30	0	0	Cap. Salmon 30th N. I.	5	0	0
Thro Cap. Campbell	30	0	0	Walker	5	0	0

	R	A	P		R	A	P
Ensign J. C. Wood	10	0	0	Will of the late Pte. James			
Lt. G. Winscom M. E.	30	0	0	Lewis H. M. 94th Reg.	72	4	0
FROM BOMBAY, Rev. C. W.				Cap. C. Taylor through Major			
Isenberg	15	0	0	Cox	40	0	0
Rev. J. Candy	15	0	0	Colonel Prescott 39th N. I.	5	0	0
Rev. J. Wilson	30	0	0	Dr. A. N. Magrath	100	0	0
J. Field, Esq	10	0	0	Lt. W. Gompertz 16th N. I.	4	0	0
Messrs. A. W. Huschke & Co.	10	0	0	Cap. S.	2	0	0
,, Ligon, Brothers, & Co.	10	0	0	The Church at the French			
,, Volkart Brothers	10	0	0	Rocks	100	0	0
R. W.	20	0	0	The Brethren H. M. 25th Reg.	51	0	0
Colonel G. Moore	50	0	0	Major A. G. Young (months)	165	0	0
C. James, Esq	10	0	0	Cap. Carr 16th N. I.	15	0	0
A. Malet, Esq	15	0	0	The Brethren H. M. 94th			
R. P. by G. C.	100	0	0	Regt	102	0	0
F. W. L.	30	0	0				
Rev. J. Stevenson	10	0	0	CALICUT, Pte. H. Bayle	8	0	0
A. Taylor, Esq	5	0	0	Mrs Lascelles	5	0	0
C. Birdwood, Esq	10	0	0	A Friend at different times	37	8	0
Rev. F. J. Spring	10	0	0	Lt. Sinclair	2	8	0
Mr. Bosanquet C. S.	15	0	0	A Friend	8	0	0
A. Friend through the Rev.				F. Hay, Esq	2	8	0
B. W. Hume	30	0	0	H. V. Conolly, Esq for schools	489	14	0
TO BROTHER HEBICH, Lt.				H. Morris, Esq	100	0	0
A. J. Bruce	30	0	0	Chinappan (a native Christian)	6	0	0
L. D. Parker Esq	50	0	0	Samuel Do. do.	6	0	0
CANNANORE, CHURCH New				By Pte. T. Sandys	11	8	0
Years Gift 1851 from Lt.	50	0	0	CALICUT, (Girls school) T Onslow, esq	50	0	0
Walker H. M. 25th				Mrs. Deatly	20	0	0
Dorcas Society by Mrs. Genl.				Mrs. Goodwyn	70	0	0
Walker	30	0	0	Dr. B. S. Maxwell	10	0	0

APPENDIX.

Translation from the German of an Address delivered by H. A. Kanudiuya on the 20th July 1851, at his ordination in the Principal Church of Leonbey, by the Right Revd. Ch. S. Kapff one of the Prelates of the Evangelical Church of Würtemburg.

I was born at Mangalore on the 10th April, 1825. The name of my father was Runga, he was of the Kanudiuya family, my mother was Rukmini, of the Kansya family. My father called me Ananta, after my grandfather, but an uncle of his, who was staying at our house on a visit, changed the name of Ananta, which is a name of Shiva, and means, "the Infinite," into Ananda, i. e. ("spiritual) joy."—Thus with the usual addition of Raya (Prince) I was called Anandaraya, i. e. Prince of joy.—My mother

tongue is the "Sarasvati" or Konkana, but from my infancy I spoke Canarese like a second mother tongue, I learned also Tulu, and afterwards Hindustani, my father was a pleader in the Court of Mangalore ; his desire was, that I should also in time enter the service of Government, and therefore he sent me to a Canarese school, when I was four years of age, as the Canarese is the Government language in our Province. In this school I learned to read, write, and cast accounts.—I was not long to enjoy the blessings of parental education. Both my parents died when I was nine years of age. Yet my father has exercised a lasting influence on the after development of my mind and character.—I shall relate two important occurrences from the recollections of my early childhood—My father was very fond of my two sisters, who are still alive, yet I was his favorite, being his only son, and the youngest child of the family. In the evenings before I went to bed, he would often permit me to lie down on his bed by his side, and to talk to him on any subject that came into my mind.—One night—I was scarcely four years old—I asked him, "How God looked?" He perceived at once, that I did not question him about idols, for I had the family idols daily before my eyes, and therefore gave me a deliberate answer.—I do not recollect how the question about the form of God, had entered into my mind. Perhaps the sight of the family gods had excited my curiosity concerning the shape of the great God, perhaps some words which had fallen from my father's lips on God and the Divine nature had struck my mind, however that may be, the great question must have laid strong hold upon my childish mind, for to this day I retain the most lively remembrance of the hour, the room and the conversation I then and there, held with my father.—He said, "God is like a Globe," "He has no hands and feet, eyes, and ears as men have, He is ineffable, without "visible shape, without perceptible qualities, changeless;"—these words sank deep into my heart; I thought, I know now what God is. From that moment, I ceased to feel the least awe of idols, such a God as my father had described to me, I believed in ; these idols I thought, were nothing, yet being an infant of four years, I was unable to turn to any further use the knowledge thus communicated to me by my beloved father. The other memorable event was connected with the death of my father which took place in February 1834. A few days before his decease my two sisters stood with me by his bed side when he looked upon us with much tenderness, and said with great emotion : turning to them "Dear girls, you are both well provided for, in the houses of your husbands, but this, my infant boy (pointing to me) has no one to care for him." On the day of his death, knowing that his last day was come, he requested the bystanders to give me some food, lest I should have to fast till the evening.—I had put on the Brahminical cord, and being thus made a brahmin, I could not have tasted food, till after his body was burned. A few hours later, he sent for the priests, several relatives also assembled around him—with certain ceremonies he distributed some Alms, set himself on the Darbasana (seat of holy Grass) as those only do who renounce the world in the manner of brahmins, drank a little of the water of the Ganges, which was kept in the house of the priest, Suboaraya Bhatta, and desired a passage from the Bhagavat-Geeta to be read to him, (this is a purely Pantheistic Poem)—yet he could not die in peace, anxiety for my future welfare kept him alive ; he had indeed provided for me, for he left me a house and two gardens, but I was too young to take care of myself. The father-in-law of my younger sister, an honest man, in whom he placed full confidence, stood by his side, he took my hand and said to me, "This is thy father ;" then pointing to me he said to him, "This is thy son." He remained sitting up a little longer, then laid himself down and died—it may easily be conceived that the words and actions of my father previous to his death made a deep impression on my mind, I was greatly moved. Within 24 days, my mother also (who had been expected to die before my father) breathed her last. Thus was I left alone in the world, an Orphan, helpless

but too young to feel and to understand the full extent of my loss; yet though I knew it not, these melancholy events of my childhood, contributed much to the formation of my character, and gave a peculiar and indelible stamp to my mind—the living example of my beloved father impelled me to imitate him as far as lay in my power. I desired to know what he knew, to make myself honored as he was, and to die a death as quiet and peaceful as his.—I have related these things because without a notice of them the after course of my life would scarcely be intelligible, and also because I desire to take this opportunity of telling you, that the opinion of some good people, who think that all the heathen without exception are cruel and impious and sunk into the depths of moral depravity and outward misery, is incorrect.—Honest—yea—I might almost say pious people are to be found among the heathens; they are not all wanting in moral rectitude but are all destitute of the glory of God, and have no hope of eternal life; the noblest among them is incomparably lower than the least of those who believe in Christ, for the true Christian has eternal life, the heathen has it not!

It is good and necessary to know that it is not the business of the Missionary to relieve the outward misery of the heathens by means of European civilization, or to reform their lives by lessons of morality; such endeavors do not bring man a whit nearer to God, than heathenism itself; the Missionary has to offer to the Gentiles that eternal life which is in Christ:—Nine years old, then, I had become an orphan, the father-in-law of my younger sister, being engaged in trade, could not, or would not undertake my education. It was therefore resolved upon by him and his friends that the youngest brother of my father should live in the house with me, and undertake the duty of training me up. I was under his charge for about 8 years, during the first 5 years I learned Mahratti, and a little Sanscrit, and committed to memory some passages of the Vedas, which are required in the worship of the family gods. Then I began English, for some time I went to a private school kept by a Portuguese, then I took lessons from a discharged English soldier; being dissatisfied with my progress, I consulted Bhagavantaraya (now Christian Kamsika) who was then my neighbour, and attended an English school then lately established by the German Missionaries. By his advice I went and was admitted into the school, some time in the year 1840; with the consent of my uncle, and my father-in-law, for I was already engaged to the daughter of the Moonsiff Janardanaya of Mangalore.—In this school I became acquainted with brother Moegling then the superintendent; by great and winning kindness he soon gained the hearts of his scholars; besides English, I learnt among other things, a little Arithmetic, Geometry, and Algebra; I had naturally a great love for Mathematics, while at home, I had made some progress, and had read a Sanscrit and Canarese work on that science; I was therefore delighted, when brother Weigle began to teach us Mathematics, under him my love of science increased; I had no intention of leaving the school soon. One of my fellow pupils got a situation in the Government service; my relatives began to laugh and say that I should be going to school with my children! for my minority was over, I had completed my marriage, and was administering my own affairs:—however I did not care what others thought or said, I had tasted the sweets of knowledge, and had no mind to abandon my studies abruptly. I meant to stay one year longer in the school, and then to apply for a Government situation, but now something occurred which completely changed the course of my life.

In this school I was unwittingly under the influence of christianity; in the monsoon of 1841 brother Lutter took charge of the school which is now under brother Hoch; and entered upon his work with great zeal, he not only taught us Geometry but (what was of more consequence) the Scriptures! with great earnestness. He began to explain the Book of Proverbs; the moral power of the book itself, and the serious, solemn and zealous manner of the teacher produced a very strong and wholesome impression

upon the hearts of the scholars.—Also the words of Christ (Matthew v. 34, 37), had its effect upon our consciences : I, for example, made up my mind no longer to repeat on every trifling occasion (as is the habit of my countrymen) the name of God, but to content myself with a simple asseveration whether my word was believed or not. I was now about 16 years of age. At home, I repeated to my friends what I heard at school. I was then fond of moral lessons though they were given by Missionaries; of ceremonies, I thought nothing ;—my uncle, Shantappa, began to fear lest I should be caught in the Mission net, and tried to counteract the teaching of brother *Gutter* by initiating me in the mysteries of Pantheism : he was completely successful ; from a child I had been very fond of that Philosophy of which my father had been a disciple. Eagerly I drank in my uncle's lessons. First I was taught "Tat *tam asī*" (That art Thou) i.e. "Thou Thyself art God, the World, the universe!"

This is the essence of Pantheism, this was very sweet to me, afterwards I studied a Book called the "Philosopher's stone" from which I learnt that the existence of God was a possibility, but that every created thing was produced by the Heavens and the Earth, the male and female Powers of Nature; this is Naturalism or Atheism. I was much pleased with my progress, but my mind was dissatisfied with this half way philosophy ; following the resonings of my uncle and of my book to their conclusions, I attained to a yet higher stage of philosophical knowledge, denying the reality of all existing things and conceiving that the "ALL" and "NOTHING" are one !—Strong in this "NIHILISM" I denied the reality of every thing and endeavoured to rid myself of self consciousness in order to become a Philosopher indeed. I now pitied the Missionaries who believed in a Heaven and a future Judgment, as ignorant and unphilosophical men, considered sin to be a mere imagination, and became very proud; yet I wished to live honestly and respectably before men. Such was my state, when I was attacked in June 1843 by an epidemic fever ; during this Christian sickness (strange to say) I prayed for health to that God in whom I thought I did not believe !—A brother-in-law of mine was seized with the same fever but my uncle's medicines, and the nursing of his grandmother, were blessed to our recovery, in three weeks we were enabled to rise from our sick beds ; but I now discovered that the fever had almost entirely deprived me of memory. What I spoke, read, or thought of, in one hour, I forgot in the next, especially ALL the English I had acquired was clean blown (as it were) out of my mind ; I was much grieved at this, once when reading an English book with Brother Weigle, my want of memory affected me so much, that I could not help weeping in his presence ; he observed my strong emotion, left me, and went to another room to pray for me, when he came back, he found me a little calmer, and advised me to pray to God, and ask of him the restoration of my memory ; I took his advice, though still fancying that I did not believe in God—I applied myself with diligence to my studies, and in short time to my great joy, I recovered both my memory and my former knowledge of English. Brother Moegling was then on a Missionary tour, brother Weigle gave him an account of what had passed between us—When brother Moegling returned to Mangalore, he read with my class some passages of "SHAKESPEARE," and expounded them, with a view of leading us to a better knowledge of sin, and the necessity of confessing our sins, and attaining pardon of sin from God—both the brothers prayed for me—at a much earlier period brother Moegling had asked God that He would give me to him; their Prayers were fulfilled—On the 24th November 1843, early in the morning I paid a visit to Mr. Anderson the Principal Judge of Mangalore, he had desired me to read to him some articles out of a Canarese Newspaper. After leaving Mr. Anderson I went to the Mission House, to see brother Moegling, he was busy at the time but was unwilling to lose the opportunity of talking to me, so he gave me an English Almanack,

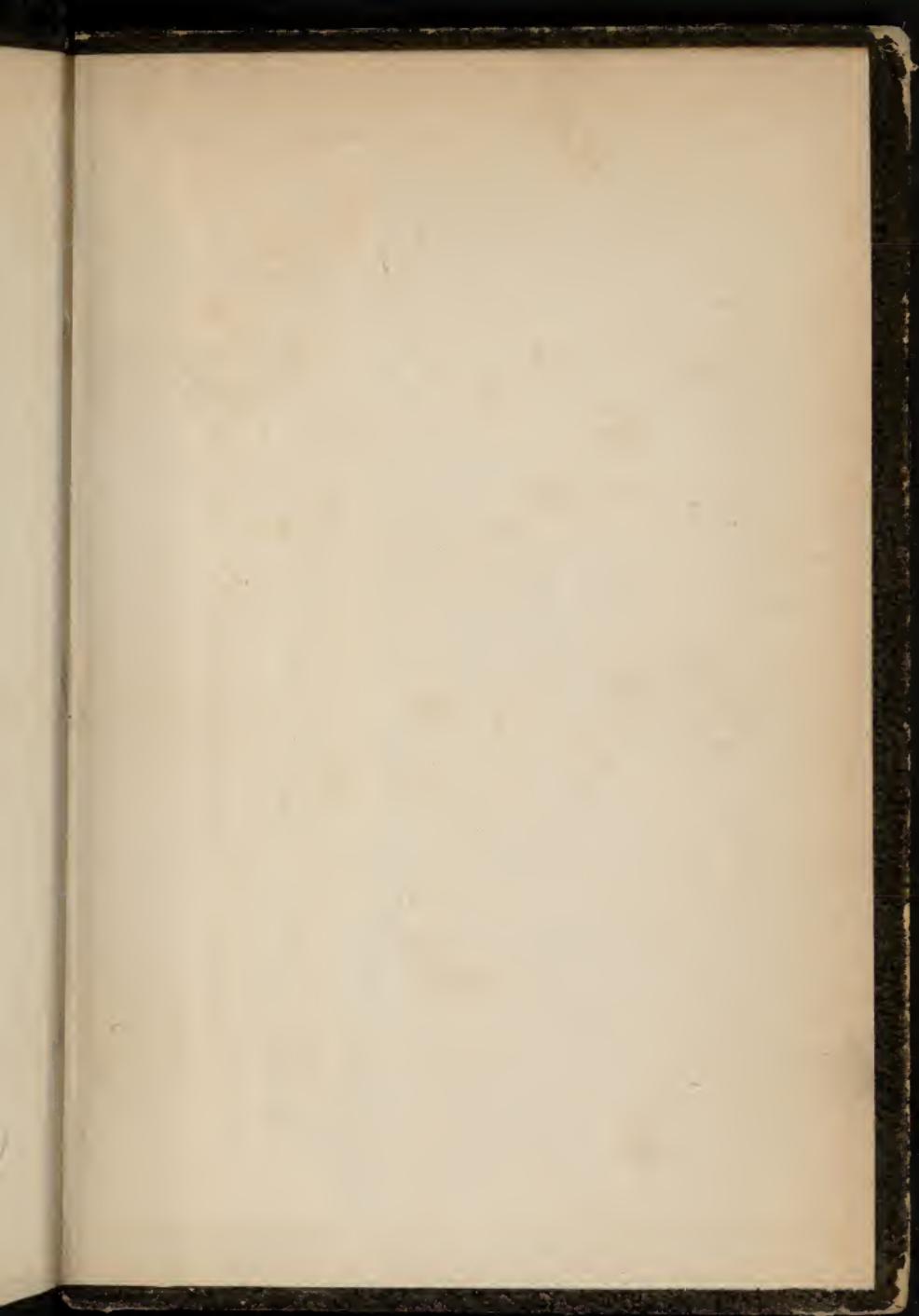
published by the "RELIGIOUS TRACT SOCIETY;" and told me to go to another room, and read a while till he was disengaged; and then he would call me.—As I turned over the pages of the Almanack, my eye fell upon an anecdote related of an ancient lawgiver.

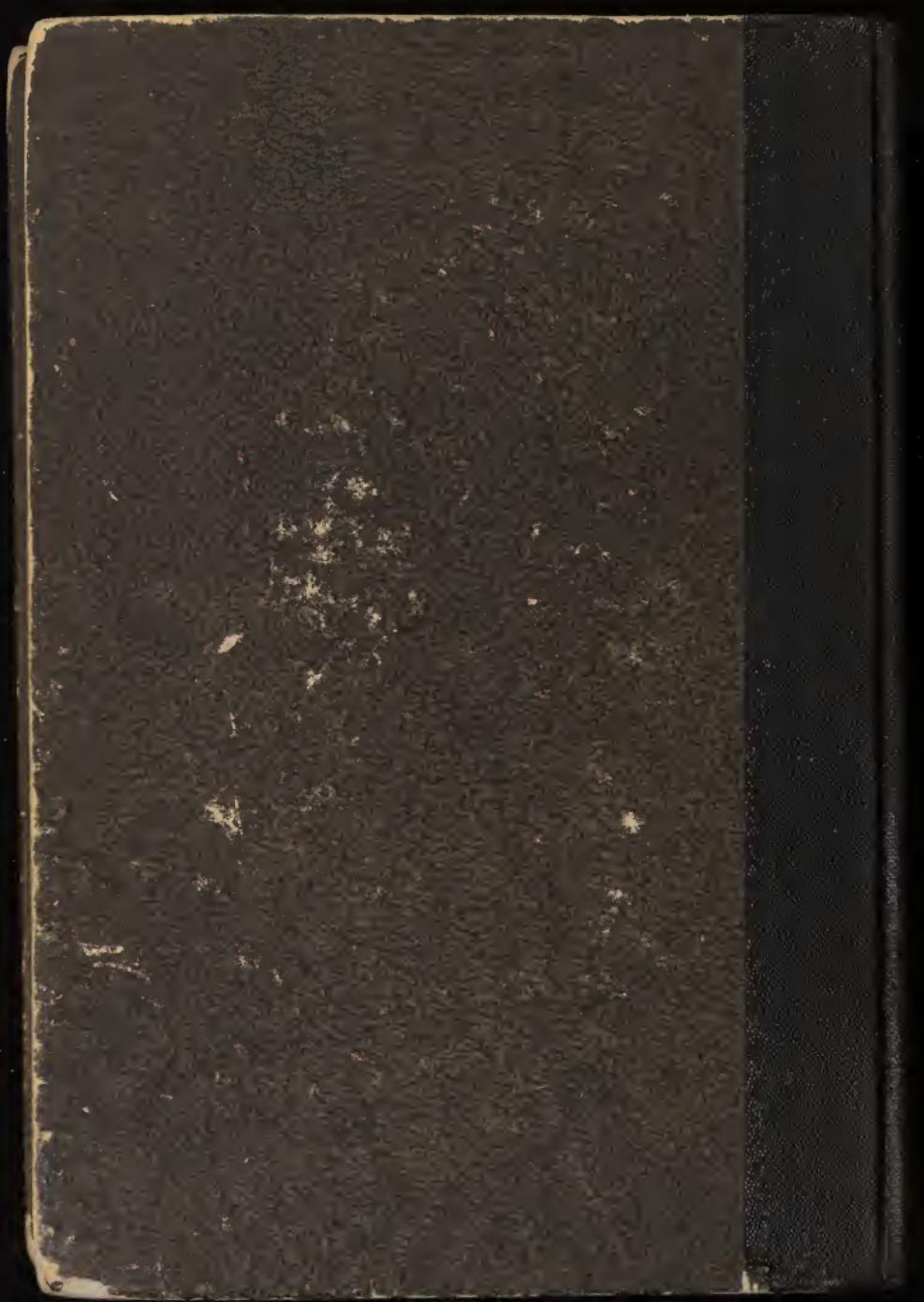
"A king made a law, that every one convicted of adultery should lose both his eyes; his own son broke the law, the king impartially pronounced judgment against him, the people who were much attached to the prince, entreated the king to spare him; the king was inexorable; yet from love to his people, and to his son, he ordered him to be deprived of one eye, and for the other he gave one of his own eyes. Thus all the world saw, that the king was truly intent upon upholding the law, but also full of love to his people, and his son.—The story was wound up by these words, "God so loved the World, that He gave His only begotten Son, dear to Him as the apple of His eye, that whosoever believeth in Him should not perish, but have everlasting life:" this simple application of the story made so deep an impression on me that I did not know what to do. In great excitement of mind, I went to brother Moegling and asked him to explain it to me, as if I had misunderstood the language; he saw this was the time, to speak to my heart, and set before me the essence of the gospel, the reconciliation of a sinner through Christ Jesus, the forgiveness of sins by His blood, and the promise of the Holy Spirit. To these truths he gave his own individual testimony: "Consider he said; if we are not deceivers or deceived fools, then this word must be truth; and if it be truth, then you also are under an obligation to believe the gospel." I was unable to speak and remained silent, he saw that my heart was touched, and exhorted me to make trial of the gospel now. Whosoever believes, and confesses his sins in faith, receives THEN and THERE the peace of forgiveness, if you believe in Christ, confess the sins which trouble your heart." I said: "I will confess my sins" but I hesitated, he entreated me with much love, and exhorted me in the name of Christ, to open my heart now, freely, without hesitation, and without doubt. I replied "I cannot express what I have to say." He said: "you need not speak, you may sit down and write." With these words he left me, and went into another room to pray for me, in the mean time, I sat down and wrote what I had to say. To this hour it is a wonder to me, how I came to confess my sins to a stranger! of course, I then only confessed, what at that time seemed to me the most grievous sin. When brother Moegling came back, he read what I had written, he was much moved, and told me to kneel with him in prayer; he thanked God, for the grace given me, and asked Him to establish me in the faith. We rose, and gave each other the right hand of fellowship as brethren; for several hours we sat together and conversed on the troubles and persecutions which might follow, the loss of my caste, my property and my wife. But the treasure I had found appeared to me so great, that compared with the peace and salvation I had received in Christ, every thing else seemed as nothing.

At last in the afternoon, I remembered that I had to go home, and took leave. On the way, I could not contain myself, but ran and leaped for joy, I found all my friends in great distress at my long absence; sometime afterwards, when my conversion was known, my uncle, the philosopher, said to me. "Yes, yes! I knew, I know it on the day when you stayed so long away from home, by your face and look that a change had come over you that morning." By my unexpected conversion, Bhagavaantaraya and Mukundaraya, (now Jacob and Christian Kamsika) were emboldened to confess Christ; two other class fellows of mine also joined us in reading the Bible daily and in prayer with brother Moegling. After a short time, I tried to make the salvation which is in Christ known to my dear wife; she was astonished at my strange way of talking of sin, pardon of sin, the Saviour Jesus Christ and other gospel truths. My friends discovered my change of mind, and suspected my frequent visits to the Missionaries. On

the 24th December while I was with brother Moegling some people came to fetch me home to my father-in-law; for five days I was closely watched, on the sixth day the Collector Mr. Blair kindly asked me to his house, from thence I returned to the Mission house. After a long and serious consultation with brother Moegling I resolved on staying and sent word (by a peon who had accompanied me,) to my father-in-law, that I had no mind to return to my family. This was on the 30th December; my father in-law and a great number of my friends and relatives immediately came and tried to reclaim me but in vain. On the 6th January 1844, I was baptized with my two friends Christian and Jacob in the Name of the Triune God, by brother Moegling who gave me his own name, Herrmann.—The question now arose, what should become of us? We might have qualified ourselves for the public service and if successful might have gained money and honor; but we saw that the Mission required laborers, and as the Lord had delivered us in so singular a manner, we resolved to devote ourselves to the service of the gospel, and the Lord has given us grace, to keep our resolution. My two friends are preparing for the office of Catechists. As for me, when brother Moegling had to return to Europe in 1846 for his health, I was permitted to accompany him. These 5 years, I have been in the Mission house at Basle, under many shortcomings, much unfaithfulness, weakness, and sin, yet rejoicing in the pardon of sin, I have endeavoured to learn what is taught in the Mission house. In my yearly vacations, I have visited the manse of Aldingen, that house has been to me a real home, brother Moegling had desired me to take him for a brother and his parents for my parents.—In their house I enjoyed that hearty Christian love which is never hurtful.

Thus my dear friends I feel myself connected with Switzerland, through the Basel Mission house, and with Wittemburgh through the manse of Aldingen, and with many fathers and brethren of both countries by that fellowship and communion which we have in Christ.—May the Lord bless our fellowship to our mutual edification and to the Glory of his name!—Beloved friends, I have now given you a short sketch of my life, to me it has been a delightful task, before I conclude however, I cannot refrain from expressing my heartfelt gratitude, to all the friends and helpers of Missions especially of the Basel Mission, for through it I have been led to the faith of the son of God, Jesus Christ my saviour—Every living christian has communion in Christ with ALL believers, yet those are dearest to us, whom we have known in Christ Jesus: thus the heathen convert, is grateful to all friends of Missions, but to those especially whose service of Love, has brought salvation unto him—These are my own feelings, my heart is filled with gratitude towards you, the Würtembergian friends of the Basel Mission, towards the gracious Prince of this country, towards the rulers of this Evangelical Church, and its zealous, devoted, and faithful Ministers, towards those parents who have given their sons and daughters, those friends of Missions who have given their prayers and their gifts of Love to my native country, my native Town, yea (if I am permitted to say so) TO MYSELF, for in my Br. H. M. I have really tasted of your love. Let me entreat you in the name of my brethren in India, to continue, yea to grow in the love, which you have borne us hitherto for Christ's sake. I feel assured that you are willing to help the newly planted churches and the heathen people of my country—May the Lord so strengthen and enliven that mutual love and communion which he has given us through his Holy Spirit, that both by the mother church in Europe, and her daughters in India, his holy name may be glorified. Amen.





THE
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